NOTE ON 'ENERGEIΣΘΑΙ

I see that Mr. Ross writes under the impression that he stands alone in maintaining that ενεργείσθαι should be taken as passive and not middle wherever it occurs in Biblical Greek. If he looks at my note on St. James (v. 16), he will find some three pages of examples in proof of the same proposition, in answer to the notes of Dean Alford and Bishop Lightfoot. I refer there to the following authorities: Hort on Clem. Al. Strom. vii. p. 852, § 36, ἡ ἀκοὴ διὰ σωματικῶν πόρων ενεργομένη, where he says ενεργομένη "passive, as always"; Stephanus, after quoting examples of the passive use from Polybius, goes on to say, inventitur autem in N. T. significature etiam activa, which is, however, corrected by the latest editor in the words immo semper passiva. St. James' words δεήσεως ενεργομένη are translated by Macknight "inwrought prayer," by Benson "inspired," by Bassett "when energized by the Spirit of God," after Bull's fervore atque impetu quodam divino acta et incitata. The last, in his Examen Censurarum (vol. v. p. 22 foll.) says ενεργείσθαι fere semper id significat quod Latine dicimus agi, agitari, exerceri, effici, and he supports this by Tertullian's renderings of Romans vii. 5, Galatians v. 6 and by Chrysostom on 2 Corinthians i. 6, ἥ σωτηρία υμῶν τότε ενεργείται μειζόνας, τοῦτ’ ἐστι δεικνυται, αὐξεται, ἐπιτελεύται, ὡσποδρομὴν ἔχῃ . . . οὕτως εἴπεν τῆς ἐνεργούσης, ἀλλὰ τῆς ἐνεργομένης, δεικνὺς δι’ ἥ χάρις πολλὰ εἰσέφερεν ἐνεργοῦσα ἐν αὐτῷ. I then sum up the discussion in the words, "the passive interpretation being thus supported by the early Greek and Latin commentators, as well as by the constant usage in non-biblical Greek, we are naturally led to ask whether there is any necessity for a different explanation in the
nine passages of the New Testament in which the word occurs, viz., eight times in St. Paul and once here. Dr. E. A. Abbott writes to me that, after careful examination of all the Pauline passages, he is convinced that the passive meaning is not only possible, but in every case superior to the middle; and Dr. Hort in a private letter takes the same view of our text and of Galatians v. 6, without touching on the other examples.

J. B. Mayor: